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The South India CHURCHMAN

The Magazine of the Church of South India

● SEPTEMBER 1980

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P. VICTOR PREMASAGAR,
Hon. Business Manager.

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Anniversary Reflections

The Church of South India will be celebrating its thirty-third anniversary on the 27th of this month. It is our sacred duty that we should offer our thanks to God on this occasion for the wonderful way in which He has blessed it and guided its destinies during all these 33 years. Under the leadership of successive Moderators, Bishops, Presbyters and lay leaders, it has been led by the Holy Spirit to undertake several significant initiatives and ventures in order to channel God's loving concern and care for His people. In spite of our many besetting sins and failures, divisions and factions, He has kept the Church united and has enabled us to grow together in unity as the Body of Christ in this part of our country. During these thirty-three years of its existence, this newly united Church has been challenged by many a crisis. Some of these crises such as disputed diocesan elections, civil suits related to Church properties, personality clashes among church leaders, corruption and abuse of power have had the deleterious effect of paralysing the administration in several dioceses and thereby rendering the Church ineffective for mission and evangelism. However, God has brought the Church safely through all these fiery ordeals by sending His Holy Spirit to guide and enable the leaders of the Church to meet all these crises courageously and convert them into opportunities for self-examination, confession, repentance and renewal.

The Church of South India is the visible affirmation of the Christian faith that when people are willing to see the vision of God's rule and obey His will they shall be guided and strengthened by the Holy Spirit to overcome all barriers that separate them from God and divide them from one another, and become united under the authority and reign of God. Obedience to this heavenly vision is absolutely necessary for the Church to grow in unity and strength.

On this anniversary occasion we should ask ourselves: How clearly we see the vision today? How absolute and unreserved is our obedience to the vision that captivated our founders and forefathers? One thing that often blinds us to the vision is the love of power and its concomitant progeny the pursuit of wealth and the worship of affluence. Unfortunately certain positions and offices in the Church have come to be identified as sources of power and influence. And sometimes the life-style and personal relations main-



tained by the holders of these positions and offices lend credibility to such assumptions and encourage undesirable persons to aspire for those positions and fight to get them even through reprehensible methods. If there are still factions and divisions at some places in the Church, it is mainly due to the competition and rivalry for the loaves and fishes in the Church. The remedy for this sorry state of affairs requires that somehow or other the offices and positions in the Church and its various institutions should be denuded of their power and influence and be robed in ideals of selfless sacrifice and dedication. The situation also requires a radical change in the life-style of our leaders so that they come to live closer to the poverty-stricken parishes and congregations and project the true image of the suffering and servant Church. Further, it is necessary that whatever authority inherent in these high positions should be used for the purpose of renewing the Church for mission and evangelism.

It is not possible to bring about such a radical transformation without a genuine spiritual revival in the Church. With the spread of secular ethics which are not Christ-centred, a slow and steady process has started which is causing the erosion of the Christian foundations of our institutions and blurring of the vision of Christ-centred world. Especially in our rural congregations and in our educational institutions there is hardly any attempt to educate and nurture people in Christian faith and doctrine. In fact it is becoming fashionable and a matter of pride for many of our Christian friends not to attend worship services and have fellowship with their Christian brothers. Unless a spiritual storm overtakes our Church and its parishes and institutions, the church cannot recapture its spiritual vitality and dynamism. The Unity that is realised in the Church of South India is not to be seen only in the inanimate structures and organization of the church, but it should be manifested in our relations with God and with our fellow men. Let us hope and pray that God will send His Holy Spirit to deepen our spiritual life and lead us to the glorious vision of a new humanity united under the reign of Jesus Christ.

The 33rd Anniversary of the Birth of the Church of South India

September 27th is a landmark in the history of the World Church and it is something very precious to the Church of South India. It took 28 long years for the New United Church of the three main streams of the Evangelical Churches in South India to come together on this glorious day under the authority and guidance of the Holy Spirit. The first decade we passed, was very satisfying. The second decade, the Silver Jubilee and the 30th Anniversary were all remarkable events in the history, the growth and the development of the Church. We have had a very realistic integration without much of friction or set back in our 33 years of Holy Pilgrimage. At the time of the 30th Anniversary somebody remarked that the Church of South India was in the wilderness wandering not knowing where to go, how to move forward and when to reach the expected goal. This statement of the 'wandering in the wilderness', made many people to think afresh about the meaning of this statement. 'Have we not moved forward?' is a question that many would like to ask among other questions. Now the fact is, the Israelites wandered in the wilderness for 40 years and prepared them adequately before they could settle in the Land of Promise. It may be that we have seven more years to wander about. But my vision is clear as to what we are doing and where we are going?

If we are wandering or got stuck anywhere in our journey forward, it is mainly because of certain reasons which we should at this stage analyse, understand and perhaps come to grips with and battle against and finally win a victory over it. What is the motto of the Church of South India? What were the most inspiring words that came to our fathers who went and shut themselves up in prayer and repentance, in the ancient Fort at Tranquebar, where the first Evangelical Missionaries were imprisoned? St. John 17: 21 was the basis of our Church Union negotiations, 'That They All May Be One'. It is not true to believe that the Holy Spirit has been at a 'Stand Still Stage' over these 33 years and had not revealed, opened our eyes to see and made ourselves ready to accept the Commandments as to how we should move even though the purpose, the nature and union is contained in this verse 'That They All May Be One' . . . 'that the World may believe that Thou didst send Me'. How are we to achieve this goal? We should think and pray about it and there should be more people coming to realise this Commandment's concern and consecrate ourselves on achieving this end. We have passed through many difficult days. To think of the number of new bishops consecrated in the Church of South India and how the different denominations accepted episcopacy is a marvellous achievement. At every stage of the election of a bishop and the consecration of a bishop there

were hurdles and even court cases. I want someone make a study of these elections and the development of episcopacy in the Church of South India during past 33 years. It would be a clear proof as to how living Lord with the 'Power of the Holy Spirit' deepened our fellowship day by day.

It may be that we can ask ourselves another question. We wanted the World to know that the Father sent Son as the Saviour. The Evangelistic calling of Church is the primary call. Is Evangelization the main purpose of the Church? How can we prove it? the increase in the number, may be one way of proving it. In the outreach programme of the Church we can prove it. We could also see from the number of baptisms we have given to non-christians and how accepted them in our Faith. We have had all the within the Church, though not in a spectacular manner or through an ostentatious programme. During bicentenary celebrations of the Tirunelveli church 600 people were baptized one evening in the river clayby. The Vellore diocese had baptized over 7000 people in one-and-a-half years and they are hoping to baptize 2½ thousands more before the end of this year. Similar things are happening all over. It is not just the low castes or the socially oppressed or economically down-trodden people that came to the Church. People from various communities, castes, religions and status came to the Church. There is a terrific inflow of people and there is a growing demand for people coming to know the love of Jesus. Perhaps if you take the whole of the CSI, one unit for this purpose of calculation it may be that we get a minimum of hundred letters a day from earnest enquirers. These are all very satisfying. But the serious question I am trying to ask is this. It is necessary for every Christian in the Church of South India to take time to meditate and if necessary to repent and set himself right for one serious purpose and that is the **YEAR OF RECONCILIATION**.

Recently a certain senior member of the Church remarked that the Church is both Church Militant and Church Victorious. But we also find today the Church Litigate. We have not learnt lessons. We are listening to the word of God and the voice of the Holy Spirit. In one Civil suit filed in a local court regarding alleged irregularities in the pastorate committee election, a non-christian judge took the Bible and read the passage in I Corinthians 6 Chap. 1 v. 1. And he sent the contending parties outside the Court and asked them to pray and come back to the Court and report what their Bible said to them and what they were going to do in the matter. In Verse 5 it is said: 'I speak to your shame. Is it so, that there is not a wise man among you? No, not one that

able to judge between His brother?' This is a serious matter for every member of the Church, who eager to go to the Law Court to settle disputes among Christians.

I would like to put another question to this growing and maturing Church. Are we able to continue the ministry of reconciliation which is committed to the church as a continual programme of the Incarnate Son. The Ministry of reconciliation is the Primary Ministry of the Church. For some Christians, reconciliation is a strange word and when we speak to them, they mock us or they think that we are fooling people with ritual jargon which is not real to life. They are willing to say that they are a saved people. They say the Lord's prayer wherein they exercise a reciprocal forgiveness but yet they think reconciliation is something alien to the Christian life and experience. This had created problems, divided the church and depleted our slender resources, impoverished the Church and degraded its sanctity.

Therefore as we will be celebrating the 33rd Anniversary of the Church of South India, let us recall our commitment and reshape our Constitution, if necessary and be dynamic in our proclamation of the Gospel and be a witnessing community, wholly committed to one Task, by the one Church, through the one Gospel by the one Saviour Lord Jesus Christ.

Let me conclude by quoting the Most Rev. H. Sumitra who was one of our Moderators. When he was asked by the Nigerian Church leaders what was the gain and what was the loss that the Church had experienced through the Union, bishop Sumitra replied in a simple straightforward way saying, 'We had losses and we had gains that did not matter. But we have obeyed.' Shall we obey?

✠ SOLOMON DORAISAWMY,
Bishop & Moderator, CSI.

Schwartz of Tanjore Grossly Defamed

Most people can enjoy a historical novel—whether written by Sir Walter Scott or Manohar Mulgaonkar—and I am no exception. Therefore, I derive pleasure from Bhagwan Gidwani's best selling historical novel (seven editions since 1976) entitled *The Sword of Tipu Sultan*. Hyder Ali's son emerges as one of the most fascinating figures of 18th century India both as a soldier and an intelligent ruler with an interest in world affairs unusual for a man of his time.

But Gidwani, who does full justice to Tipu Sultan, does injustice to the renowned missionary, Christian Frederick Schwartz, whose name is closely connected with the Mahratta Kingdom of Tanjore especially as tutor to the young Serfoji and as the man who adopted the Tamil poet, Vedanaygam Shastriar, as his son. The picture Gidwani paints of Schwartz will come to many as a painful shock: 'Then came to Mysore the reverend Christian Frederick Schwartz. This gentleman, born in Prussia, had come out to India to work with the Protestant Mission in a Danish possession. Later, he discovered in himself a natural bent for intrigue, diplomacy and spying. He also found that these activities paid far more than religious vocation. He became ready to serve whosoever paid him most, and often he acted as a double agent. He was an interesting conversationalist and carried out regular correspondence with many acquaintances in foreign countries. Often, his news was well ahead of official despatches. Tipu Sultan who had not till then known of the shady side of his character was impressed with this seemingly pious man who could give so much information on what was happening throughout the world.'

Gidwani then charges Schwartz with swindling Tipu Sultan by not forwarding a donation given to him to be sent to the American statesmen, Benjamin Franklin. He further alleges that Schwartz forged a letter of acknowledgement as if it were written by Franklin from Paris, that he confessed the crime when threatened, and returned more than the money he had received before he was released by Tipu who generously forgave him. Gidwani ought to be challenged to produce the documentary evidence on which he built up an episode so damaging to the reputation of Schwartz. He also denigrates Schwartz calling him a 'rogue', 'a confidence trickster', 'a full fledged English intelligence agent' and accuses him of deep rooted 'rascality'!

Gidwani has inscribed the following quotation from Aristotle on a page of his novel: 'The artistic representation of history is a more scientific and serious pursuit than the exact writing of history for the art of letters goes to the heart of things whereas the factual report merely collocates details'. In his Author's note he makes it clear that this dictum from Aristotle is the basis of his methodology. The historical novel is justified in steering an artistic course between fact and fiction based on the available resources. Gidwani claims his is an artistic interpretation in this sense, but that if he has intervened, 'It is only to separate the lie from the truth'. In his treatment of Schwartz has Gidwani intervened to separate lies from truth or has he allowed his prejudices to vitiate his judgement? In the interests of truth, he ought to be made to answer!

CHANDRAN DEVANESEN.

Some Highlights of the Bicentenar Celebrations of the Tirunelveli Diocese, held at Palayamkottai from July 6-13, 1980

In the compound of the Bishop Sargent Training School a huge *Pandal* was erected and the main meetings and Thanksgiving Service were held there. A large number of people from the rural areas of the Diocese had arrived in Palayamkottai to celebrate the occasion. An Exhibition was thoughtfully organised with several stalls, giving a detailed information of how the missionaries arrived in their places and how the church and institutions were built and how the early Christians were nurtured by the leaders with substantial records of the Church as early as 1850 and with some of the original works of great men like G. U. Pope and Caldwell. On July 9 about 580 new converts to the Christian Faith were baptized in Tampravarni River. The climax of the Celebrations was the Holy Communion and Thanksgiving Service held on July 10 in which Bishop Stephen Neill, who was the Bishop of this Diocese forty years ago, preached a sermon with some deep insights in Tamil the gist of which I want to share with the readers of this magazine of the Church. Neill gave the salient features of development of the Church in the Diocese in the last 200 years and focused the attention of the consecration on what they ought to do now for the next Centenary. About 5000 people participated in the Holy Eucharist.

The text of the Sermon was chosen from Psalm 46:4 which reads: 'There is a river whose streams make glad the city of God, the Holy habitation of the Most High.'

Since there is no river as such in Jerusalem, it is of the divine origin and more information of this divine river could be gathered from Ezek. 47 and Revelation 22. The Church is like the divine river, which looks very small and insignificant at the starting point, as we could see at the origin of Thampravarni or Thames. The Church is a divine movement and it is an act of God and therefore it never gets dried up.

In 1780 A.D. it was a small beginning of the Church in Tirunelveli under the leadership of C. F. Schwartz with the conversion of a Brahmin widow, Kohila, who was named Chlorinda, and with about ten families who joined the Christian Church.

In 1830, fifty years later, the CMS missionary C.T.E. Rhenius, was on the scene. The Christian Faith had reached at least 250 villages in Tirunelveli area. Rhenius built the Cathedral, wrote a Prayer Book for the congregations to use them in the morning and evening worship services, and revised the existing translation of the New Testament in Tamil.

In 1880 there were two great saintly scholars, Caldwell and Sargent, appointed as Asst. Bishops to

look after the work of the SPG and CMS regis. There were 89 Pastors and about 40,000 Christians in Tirunelveli. Then there was a great famine in the Eighties. There were at least 30,000 people who were willing to become Christians partly to get material help from the missionaries. The missionaries made a wise decision not to baptize any one during the day of famine and waited for at least a year after famine to consider the question of baptism from the inquiries though the number was 3,000 only. Perhaps the modern missiologists especially the follower of MacGoveran have some hard lessons to learn from these early apostles of Christian Faith in this land where they became sheer opportunists.

In 1930 the Indian Church gained more freedom from the parent missionary bodies to have their own regulations in matters of Church administration. The Anglican Indian Bishop V. Azariah was on the scene. And the Church Union movements started operating in the right directions of unity.

Now, in 1980, What is the state of the Church? It is no longer Church of England or Scotland. It is Church of South India. Today we have 116 clergy and 2,16,000 Christians. It has been a growing movement with Jesus Christ as its strong foundation. But now it is a growing Church but not making significant progress. Population in this land increases at the rate of 23% in ten years and the Christians in this land increase at the rate of 24% in ten years, Protestants at a 40% increase. Yet the Diocesan statistics show that the growth of the Christians is only 10% in ten years. Why? Britishers and Americans come from a different culture and they had to go a long way to build rapport with the people of other faiths. Not all the CSI Bishops are Indians and there is hardly any overseas clergy in CSI today. There is hostility between Hindus and Christians because of any cultural difference. Why is the Church not growing as much as it should grow in this land in spite of administration and leadership by men called from land only?

What will be the Church fifty years from now in 2030? Many of us will not be alive. But if some chapters of renewal and growth in the Church are recorded in the history of the Church in India and this Diocese in particular you will have to have following basic dynamics. First of all you should naturally in the understanding of God as Father. Understanding and acknowledgement are different knowing and understanding a friend. You should have in the natural love for God the Father through Christ.

Secondly, your lives must be transformed ones. People should see Jesus in you. Remember that God's Church is holy and we should daily grow in holiness.

Thirdly, each one of you should pray with humility and sincerity for the Church and work with deeper involvement and sacrifice for God's holy name in the church. If we sincerely and humbly pray to God, there shall be showers of blessings' as we sing and

there will be a big river of God in the annals of Indian Church and nation. As we pray with sacrifice, God's name will be honoured and God is faithful. 'There is a river whose streams make glad the city of God, the holy habitation of the Most High'.

REV. J. T. K. DANIEL,
Madras Christian College.

Christian Women and Social Concerns

India, like any other developing country, is caught up with the changing patterns of life. These changes could be noticed at all levels—Home, Church, Society, and the Country. The change is also prevalent in the political, economic, social, cultural and religious lives of people. Side by side with these changing patterns there has been increasing awareness among the women of India regarding 'the status of women'.

As Christian women, we are conscious of the fact that when mankind needed salvation, God in his wisdom chose a peasant woman called Mary to be an instrument in order to bring about redemption to the whole world through her son Jesus Christ.

Many Indian Christian women are remembered even today because of what they have contributed to the cause of the church through their prayers, service and witness. Many of them have contributed much in a very quiet and unassuming way in raising Christian leaders. Some of them proved themselves as dynamic leaders in the home, church and society.

Many of our women leaders, through their commitment to their Lord and Saviour Jesus Christ had expressed their constraining love through social concerns. Pandita Ramabai, our own Indian Church leader—a convert from an orthodox Hindu background was filled with the power of the Holy Spirit and came out of her shell, who educated, both in India and abroad to become a great and courageous leader. She fought against social injustice meted out to widows. She also fought against child marriage, and started the Mukhi Mission at Poona where young widows and orphans were rehabilitated and cared for.

One cannot forget the faithful and tiring services of Mother Ida Scudder to the sick and the suffering, particularly the orthodox women who refused to let a male doctor help at child birth. The name Amy Carmichael rings the bell not only in and around Donavur or Trunelveli but throughout South India for her love and concern for the ministry to the orphans. Many of the children who have passed through her hands have prospered in different spheres of life. Not to forget the loving and caring services of Mother Teresa to the destitute Indians which won her the Nobel Prize last year and she is known all over the world for her deep concern for the poor and the down-trodden.

Today we seem to be so complacent and satisfied with the achievements of these pioneers. But I take this opportunity to challenge every Christian woman

of our diocese to be aware of the pressing needs and concerns of our society. What do we mean by social concerns? Or in other words what are the social concerns that we as women's groups could take on for immediate implementation and action.

The church women are involved in traditional ministries but we tend to forget that the other voluntary agencies and the government have gone far beyond us in development programmes, promoting the awareness and understanding of the rights of women and in strengthening the links and solidarity of various women's groups in the country. I don't think our women are even aware of the fact that we have an organisation called the All India Christian Council for Women which is a wing of the NCCI.

There is an organisation called the BUILD (Bombay Urban Industrial Legal Development) where women play an important role in vital issues like family uplift, medical and child care programme, health education, counselling and awakening the drop-outs, the unemployed and the drug addicts: In Bangalore there is another voluntary organisation called the GRAIL. The women's Department of this Organisation is very much involved in rural development programmes. GRAIL works for the human race and importance is given to studying the situation, training and direct involvement in community development. Child care and family welfare are very much emphasised. Women at the grass root level are trained both in rural and urban areas. They are first taught to study the conditions, the problems and the possibilities in a slum, then they are allowed to involve in the problems getting as much help from the agencies for self-hood. Once they develop a slum, they allow them to stand on their own legs and move on to other areas of need.

Does this make us think as to what we as women of the Diocese should pledge to do this coming year? Let me raise a few questions: (1) Are we prepared to work for the community as agents of change? Then we can go ahead and arrange for a course to initiate and increase motivation for development service. (2) Are we ready to involve ourselves in basic rural economics? Can we in the city of Madras start a Women's Co-operative Society? This is being done by a women's group in Bangalore. (3) Are we (as a church) willing to take one particular slum and study the factors underlying their backwardness and fix up some priorities to work on? Are we prepared to study the village government, classes and castes, laws and sanctions, and

offer help where needed ? (4) Are we interested in conducting public speeches on current topics and concerns, arranging community meetings and debates and practical exercises in group dynamics ? (5) Is there any church group who will come forward to make a study of the socio-economic conditions that exist in society and to analyse the methods of implementation of development programmes for people ? (6) Are we sharing our resources to arrange basic practical courses for our slum brothers and sisters in dairy, poultry, and community health ?

There are also many pressing concerns of our society, particularly of women, who need our care and attention. Discrimination based on sex is to be resisted. We are often classed as second class citizens and it should be admitted that male chauvinism is still prevalent in our society. 'Equal wages for equal work' is the cry of our women who turn out better results than men. Preferential treatments are so glaring in appointment of men over better qualified and more capable women. Educational opportunities are denied to our young girls with the comment, 'after all they are going to get married'. Men, also get married, don't they ? Most of the married women, why even our clergy wives have to play the dual role of bread winner and housewife. Why should our pretty young girls be sold off in the matrimonial market ? Will women come forward to fight against the evil practice of the dowry curse ? Child marriage and widowhood seem to be less thought of these days. A woman is always considered as some one's property as a child. As a young girl, she is her father's property ; as a wife, she is in the custody of her husband ; as a mother she is dictated to be by her children. Where is her freedom ? A woman's individuality, her abilities, her talents are all crushed by a male dominated society. What are we doing about this ? Women have come to the cross roads and are still there because of the social set-up. Should the woman take the plunge, assert herself and come off her shell ?

Much is expected of women without giving them privileges and opportunities. Women are not inferior to men ; they are different from men ; difference does not imply inferiority. As Church groups, are we concerned about drop outs ? Girls are forcibly stopped from school to look after the young babies and cook for the family. Can we start a ministry for them in the city ? Young girls idling at home are led to certain problems like, loneliness, frustration, insecurity and even prostitution.

That brings us to our next concern—our response to the problem of prostitution in our society. I am particularly concerned about this and admit a certain amount of negligence on our part because the Cathedral Road is a 'red light joint'. A few cars and scooters are lined up after dark to pick up girls and women, hanging around to sell themselves and their morality. Some of them are poor, neglected and exploited. My heart goes out for such women. In some ways, they are insecure and desperate. In some cases, poverty drives them to this woe. May we give this a serious thought and offer them a ministry of love, care, concern and rehabilitation ? Madurai Diocese proved successful in this field.

Our whole concern for women arises from a deeper commitment to Jesus Christ. We should be in Christ, of Christ, and for Christ, because women play a vital role in the home, church and society. Our social concern should be an expression of our love and commitment to Jesus Christ. In Christ we are a new creature and can be agents of change and service in a new community. Social concern without the love of Christ

in us will make us noisy gongs and soundless bells. Social concern is an expression of our love to God and love to man. In this year, on Women's Sunday, may we dedicate ourselves afresh to our Lord Saviour Jesus Christ, so that we would be expressions of His love through our social actions and interaction of Christian women and church leaders ?

(Courtesy : *Madras Diocesan News and Notes*)

MRS. CLARA CLARKE,
Chairman, Women's Board.

NOTICES

INDIA SUNDAY SCHOOL UNION WORLD SUNDAY SCHOOL DAY 1980

Sunday, November 2

The Play : 'All For Grandmother' prepared by Prof. Hetty Prim, Himachal Pradesh. This play is meaningful for the life of the Church and for country. Nurture of Love and Sacrifice among young is a supreme national need, and equally on world level. Enjoyment in the form of a play performed and witnessed by the young, can be effective and fruitful as a training and teaching process. The programme given is at once instructive, entertaining and inspiring. It is valuable for young and old, for Church and community. World Sunday School Day Seals albums of 20 Seals at Rs. 6 per album. One copy of the WSSD Programme free. For each additional copy 0.50 paise.

Write to the General Secretary,

India Sunday School Union,
Coonoor 643 101, Nilgiris, Tamil Nadu

BOOKSELLERS' TRAINING COURSE

At the C.L.S. Madras-600 003—January-February, 1981

A Booksellers' Training Course for staff employed in Christian Bookshops and publishing Houses in India will be conducted by the C.L.S. at its Training Centre in Park Town, Madras-600 003, from 20-1-1981 to 28-2-1981.

10 men and 5 women will be selected for the course. The course will consist of theory and practice of Bookselling, and the medium of instruction will be English. A certificate will be given to candidates who successfully complete the course.

Free accommodation and boarding will be provided for selected trainees who are sponsored by Christian Publishing Agencies or heads of churches. In deserving cases second class rail fares also will be allowed.

In case there are vacancies, young promising graduates who are likely to work in Christian Bookshops will also be selected on the recommendation of heads of churches.

Application forms may be obtained from the undersigned.

The last date for receipt of applications will be 31-10-1980.

The REV. DR. T. DAYANANDAN FRANCIS
General Secretary
Christian Literature Society
Post Box 501, Park Town
Madras-600 003.

'KRIPA'—a Socio-Economic Service Project

Unemployment is one of the most dreaded words which is echoing in the villages, haunting both the educated and uneducated youth. An unemployed body and mind is proverbially the 'devils work-shop'. It cannot protect and nurture a soul. An unemployed youth is simply a soul in the wilderness, frustrated and helpless. There are many organisations engaged in the service of salvaging souls. But any service which does not squarely meet the requirements of the body, mind and soul of a person is incomplete. An unemployed person has no economic capability. It is difficult for him to acquire his socio-economic rights or even to attempt to achieve the same. He is helpless and socially an invalid. If a society is composed of such young people the condition of the society itself will be nothing but that of an invalid. The society, collectively, has a responsibility to give deliverance to all such unemployed persons so that the society itself can hope to be healthy and vital. Nowadays, the youth who are coming out of the educational institutions can, of course, read and write, but nothing much beyond that. Practically, the education they receive does not enable them to

generate employment opportunities or to build up their own economic well-being. 'KRIPA' (Kripa Rural Industries Promotion Association) is a forum proposed to be built up with a view to kindle hopes in the minds of the hopeless unemployed youth of the rural areas through the medium of rural industries in the districts of Kanyakumari and Trivandrum.

Rural Industries :

A variety of raw materials are available in the villages. There are a number of traditional techniques known to the rural people to convert the raw materials into utility goods which could be sold in the nearby markets. The capital required to set up such traditional industries is relatively low. Occupations which combine these characteristics are called rural industries. In the districts of Trivandrum and Kanyakumari we have hundreds of such raw materials which could be converted into salable products that may be sold as illustrated in the following table :—

Products

Soaps, Varnishes, Paints, Oil cakes, cattle feeds etc.

Ropes, fancy bags, table mats, rope-mats and a variety of fancy goods.

Furniture and fancy goods.

Mats, fancy goods and lemon grass oil etc.

Packing cases, match boxes and match sticks.

Carpentry goods, tools and implements, building materials etc.

Oil, pressed in ghanis and packed.

Household utensils, blacksmithy articles, buliding materials, tools.

Tiles, bricks, pots, pipes and curios.

Quick lime, chalk pieces.

Jaggery and other products.

Honey and wax.

Silk.

Endi silk (a new potential industry)

A number of edible products and starch and similar products.

Primary raw material for ayurvedic drugs.

Fruit syrups, juices, pickles, and beverages.

Beaten rice, puffed rice, pappad etc.

Canned fish and allied items.

Handicrafts articles, toys, screen printing, dying, garment making etc.

Khadi Cloth.

The above table is given just by way of illustration. The list can be very much enlarged if a closer study is made about the natural resources and potentialities of the products. Crores of rupees worth of rural-industries-products are produced and sold every day in these two districts.

The capital required for generating employment opportunity for an individual through rural industries may range from Rs. 1,000 to 10,000. As against this, the capital required for generating employment for a person in the small scale industries sector might be ranging from Rs. 50,000 to 1,00,000. Therefore, for generating employment opportunity on a larger scale, necessarily it is the village industries sector which demands the minimum capital.

The objective of Kripa :

I do not think that straight away anybody will be in a position to give a comprehensive idea of all the available raw materials, the existing rural industries units and the potentialities of these industries in these two districts. Therefore, the first objective of Kripa would be to compile a rural industries directory of the said two districts, furnishing data about the existing conditions and future prospects. The second objective of Kripa would be to compile and publish industry-profiles which will guide the unemployed youth to start rural industries. Thirdly, Kripa would arrange to prepare feasibility reports by experts for starting rural industries. Fourthly Kripa would be a friend, philosopher and guide of all those who are engaged in rural industries, thus playing the role of a liaison between the people and the government. In this capacity, Kripa would also be organising a net work of sales units and quality control laboratories.

Organisation :

Kripa will be a registered institution, registered under the Societies Registration Act. Local organisations like church-committees, co-operative societies, temple-committees, factories, estates, colleges, schools, companies etc. could nominate their representatives as members of Kripa. Similarly, with the approval and recommendation of Kripa, local persons may organise themselves into what are known as 'Kripa Service Centres' to start rural industries in their respective areas. All the products of Kripa Service Centres, affiliated to Kripa, will be sold under one common brand-name. The quality of the products, naturally, will be within the discipline as enforced by Kripa.

Illustration for Kripa's method of working :

Let us take the hilly tracks of the two districts as an example. In these hilly tracks, there are rubber plantations. Rubber seeds are a by-product of the rubber plantations. Some local young people enquired about the soap utilising rubber seeds. They learn that rubber oil, soap, varnishes, paints, etc. can be produced from rubber seeds. The young people organise themselves into a 'Kripa Service Centre'. They chalk out a plan to undertake collection of rubber seeds, crushing of the same and production of rubber seed oil and other products. They are guided by the Kripa Central unit for raising bank loans or finances from other sources. Another group of people identify that rubber timber is another raw material for manufacturing pack-

ing cases. They also organise another Kripa Service Centre and start a packing case manufacturing unit. Thus, two production units are started. For all such activities, the Kripa central unit renders necessary liaison service.

When people watch that two new production centres come up in that area, other enterprising people with financial resources come forward to open similar units. Thus Kripa's ultimate goal gets fulfilled.

Once the production increases the most essential supporting services that the production units will require would be in the field of marketing and quality control of products for which Kripa envisages setting up of sales emporia in important trade centres like Kanyakumari, Nagercoil, Trivandrum and so on.

To generate self-employment for 20,000 persons :

Kripa envisages generation of self-employment opportunities for at least 20,000 persons of the hard working people of these two districts during a period of about 10 years. Perhaps, there cannot be a better benign service to the rural people of these districts than such an effort if it could materialise. Organising about 2,000 Kripa Service Centres each generating employment opportunities to at least 10 persons would be the key note in accomplishing this task. When this is achieved, it would benefit directly a lakh of people. Moreover, through this humble medium of rural industries, if about 20,000 people could be built into a fraternity, it would serve as a live force which could be motivated for further social action. That will be another contribution of Kripa to the society.

A word to the privileged :

Industrially these two districts are backward. There are no millionaires in these districts. However, there is a small percentage of economically privileged people who own factories, plantations, companies and so on. Before events overtake, if such persons who are presently privileged with a better economic status would volunteer to adopt or sponsor some of the unemployed young people and render necessary assistance to find self-employment opportunities that will be setting a new pattern for facing the impending social changes. The frustrated unemployed youth are thirsty for such assistance from the privileged land lords and other well-to-do people. Such gestures will create better understanding and lead to avoid unpleasant social tensions. If this vision of Kripa materialises at least in these two districts, the same will be a pace setter for others in the country.

Capital :

To generate 20,000 job opportunities, it is estimated that a capital of Rs. 12 crores will be necessary. This is, a sum of Rs. 6,000 per head on an average is required to give shape to this project. To elucidate further, a sum of Rs. 2,000 is required for work-shed and equipments, Rs. 2,000 for imparting technical expertise and another Rs. 2,000 for stocking of raw materials and disposal of finished products, thus making a total of Rs. 6,000 per head on an average. This does not mean that for a capital less than Rs. 6,000 no new rural industries could be set up. For industries utilising materials like vegetable fibres, cane, bamboo

the requirement of capital will be less. On the other hand, for industries such as soap-making, cottage match, fruit-processing, etc. the requirement of capital will be much higher. Therefore, what is indicated as Rs. 6,000 is on an average only. It is true that it will be a herculean task to mobilise the necessary capital at the rate as envisaged. However, efforts on this direction, it is hoped will receive its due recognition and support because the objective is so pious and sacred. Despite of sincere and earnest efforts, Kripa's fortune to mobilise only Rs. 6,000 it will find self-employment to one person. On the other hand, if Kripa comes fortunate to mobilise the entire capital of Rs. 12 crores, it would achieve the target of generating self-employment opportunities to 20,000 persons. irrespective of the results, the efforts would continue. It is true that many similar projects have been in operation both under the government sector as well as the private sector. Many projects have failed. One of the major reasons that could be given for the failure is inadequate care and attention to acquire technical expertise. It is on account of this phenomenon that an apprentice-type of training is advocated for the projects under Kripa. With this emphasis an amount of Rs. 2,000 per head is envisaged for acquisition of technical expertise in the Kripa projects. Those who come forward to seek self-employment should undergo apprentice type of training till they themselves express confidence to run the units successfully.

How to mobilise capital :

This is the most difficult question for any such project. If well-to-do people can appreciate the gravity of the unemployment problem of the young people and come forward to participate in this project by adopting or sponsoring certain number of unemployed youth this gigantic problem can be faced very successfully. Church committees, temple committees, cashew factories, business firms, companies, estate owners and so on should come forward to adopt or sponsor ten unemployed young people each who would be rehabilitated in such self-employment activities. When such a movement starts operating, many such charitable organisations from within and outside India will also come forward to supplement the efforts. Moreover, there are a number of government schemes which can augment the voluntary efforts as visualised by Kripa.

The capital necessary for an individual for finding self-employment is required in three stages. In the first stage it is required for acquisition of technical expertise. In the second stage capital required is for securing work sheds and equipments. In the third stage the capital is required for procurement of raw materials and disposal of finished products. The individuals or institutions coming forward to finance this project can do so in three stages.

In the light of past experience :

I can visualise the mood of my readers by now. I believe that I have earned more of nagging sympathy than a will for co-operation. Most of my readers might have turned more skeptical about the whole idea and not without reasons. Many similar projects are being put forward day in and day out, most of them dying out soon after. Against such a situation, it is quite reasonable to be skeptical than to be pragmatic participants. However, I am happy to place the idea of Kripa before the public in the light of my own personal experience during the past six years, giving shape and working for the growth of the Indian Institute of Honey, Martandam, a charitable institution which has been instrumental to give economic prosperity to thousands of beekeeping artisans of the districts of Kanyakumari and Trivandrum. As a matter of fact, an attempt to know about the progress made by the beekeepers of these two districts by the efforts of the Indian Institute of Honey will enable studious people to make a real assessment of the immense potentialities of other similar rural industries. Kripa envisages similar progress to many more rural industries.

Rome was not built in a day. Many big organisations which are working for similar causes were started by humble men. If there is a band of selfless people who are prepared to die so that others may live, one can be optimistic that the dreams about Kripa will be realised. All those who are prepared to accept this challenge and willing to participate in the programmes of Kripa may kindly contact the Convener, Kripa ad hoc committee, C/o Indian Institute of Honey, Kuzhithurai P.O., Kanyakumari district, Tamilnadu. Pin: 626193.

M. SUNDER YESUVADIAN
Assistant Director
Khadi and Village Industries Commission

R.S.S. In North...—(Contd. from page 13)

the fact that the Assamese caste Hindus are predominant in Nalbari and a number of the Assam agitation leaders come from that area. Ten months after the departure of Deoras, Nalbari was the scene of a brutal communal massacre in which 29 muslims were killed.

The RSS has been taking an active interest in the Assam agitation ever since it began. Besides it has also been trying to influence its course both overtly and covertly. It was the RSS general secretary Rajendra Singh who really sought to give the movement a communal turn when he suggested that the Muslim immigrants be driven out of Assam while pleading for the retention of Hindu immigrants on humanitarian grounds. That was November, but he was just reiterating what Deoras had said when he visited Assam in June 1979—his second visit to the state that year. Addressing the closing ceremonies at an RSS camp in Gauhati on

June 29-30, the RSS chief argued that if steps were not taken to dilute the Muslim population of the state, Hindus would be reduced to a minority while the Muslim would take control of the state.

Atal Behari Vajpayee came to Gauhati in January and in his conversations with a number of Assamese citizens he too appeared to share the views of Deoras and Rajendra Singh. Certainly a section of the elite was impressed since they too hold an identical view. In Assam, many people tell you in private conversation that the movement is not directed so much against the Bengali Hindus as it is against the Bengali Muslims.

—Compiled by DR. I. E. J. DAVID,
Nagpur.
(Courtesy : Sunday.)

The Theology of Employment

WHY :

The two prevailing systems—the capitalist and the socialist or marxian—have failed to achieve what ought to be their ultimate goal: improvement in man's socio-economic status. The capitalist countries are plagued by inflation, recession, high prices and even shortages and unemployment whereas in the socialist countries people not only suffer from lack of ordinary comforts of life but man has been made a slave to the machine run by a monolithic authoritarian party. Such a machine represents heavy capital goods industries, also engaged in the production of military hardware. As a result, there is a smell of violence and we are ever fearful of a war breaking out.

Common membership system (Trusteeship or common ownership) is fundamentally different. Its foundations are based on love and peace of Jesus Christ, harmony and welfare of neighbours; individual freedom and equality built upon full employment and non-violence, treating man as a man: a dignified, self-respecting self-reliant, independent human being who is created by God in His own image.

The common membership system is a collaborative economy as opposed to the individual-acquisitive of capitalists or the collective of the socialists.

The common membership system aims at everything that really counts for human welfare through the elimination of poverty not only by providing full employment but also through the humanisation of economic life, which is proposed to be achieved by the micro, rather than macro, i.e. group development co-operative groups of small farmers, and artisans, local communities as thinking, planning, acting units and conversion of large scale industry into common membership units.

We don't have enough money to employ everyone with modern technology. In fact modern technology creates unemployment and poverty. But the remedy lies in revitalising traditional labour-intensive rather than capital intensive-rural industries; utilising maximum local resources; setting up of village clusters to replace widespread market exchange systems of the capitalists type and the replacement of the dispersed rural habitation patterns by concentrating urban patterns of living. The growing structural unemployment can be halted only by revitalising of the labour intensive occupations of the traditional sector. The modern industries which are using intermediate technology will have to play a necessary role by a way of support activities of development. Large scale industries could be developed if they accept the principle of common membership (Trusteeship or common ownership) under which the workers serve as working partners in a collaborative and not in a combative spirit.

The common membership economic system is essentially a Christian love economic order: love your neighbour as yourself. We are members of the body of Christ. As every part of the body is essentially important, likewise all the workers of the CMES industries are important in the development of the economy. The CMES lays emphasis on small community planning that ensures employment for one and all, full collaborative economic behaviour which not only increases group income but also systematically solves the problem

of poverty, which developing countries like India has failed to tackle.

HOW ?

During the last two decades Indian official policy pronouncements and programmes have underlined the importance of small and rural industries for generating more employment with relatively lesser capital investment. These small and rural industries utilise local skills, raw materials and resources. Certain types of small scale industries not only give employment to the unemployed persons but also help the farmers to supplement their income and thus undertake schemes for modernising agriculture through intermediate technology.

Small industry as a career is easy to start and profitable enough to continue. Today we have about 3,00,000 entrepreneurs in India engaged in various small industrial ventures throughout the country, cities as well as in villages, feeding all types of markets.

During 1980-85 we have to heal the disease of unemployment. Rapid and continuing increase of population have led to a situation in which there are far many people engaged in agriculture. This situation further aggravated by the absence of other avenues of employment. Unless a balance is struck between available labour and employment opportunities, the standard of living of the entire population will begin to decline.

Among the classical remedies suggested for tackling the problem of poverty and employment, large scale industrialisation is perhaps the most important. But in India large scale industrialisation has been slow particularly for want of supply of capital. Under this condition, large scale industry has been slow to develop and has succeeded to a very limited extent in absorbing the surplus population of the country. The problem of unemployment can be tackled by expansion and modernisation of the existing small scale and cottage industries and the introduction of new industries capable of raising the levels of production and improving the present depressed standard of living. Small scale and cottage industries apart from agriculture, are still the most extensive occupation in India. Distributed both in rural and urban areas they help to meet a variety of essential needs connected with agriculture, housing, transport and the demands of everyday life.

The growth of small scale industries presents a fascinating picture in the context of planned industrial development. These industries are in the process of helping the economy to achieve a take off by growing output, employment and mobilization of resources. Their role in giving increased employment potential, more production and more equitable distribution of wealth. They have provided opportunities for self-employment to educated young men and experienced technicians from the middle levels of society. They contributed vastly to the growth of industrial entrepreneurship in our country. These industries are particularly suited for the better utilisation of local resources and for the achievement of local self-sufficiency, in respect of certain types of essential consumer goods.

THE THEOLOGICAL BASE:

The deepening of theological understanding to help in the evaluation of problems of daily life has been closely linked with the research carried out by many concerned theologians. They have considered the theology of work and its place in human life. Current unemployment has sharpened the issue for them and forced them to look for alternative ideas and new possibilities for the future. Indian and overseas churches have been among those who have sponsored schemes for the unemployed. They have also been involved actively in such small scale industries. A significant number of churches have shown a ready affinity with the world of education and training and Christians have shared in attempts to develop this response to employment. The basic concern for the neighbour in need has led to involvement in projects to alleviate that need and to prevent its occurrence in the first place. The Christian believes that man shares with God in shaping the world and having domination over it. The divine image in man is reflected in such activity.

If we are to develop a response to the problems of underemployment and unemployment which face us today, we need to pay attention to the experience of those who have gone before us and to build on the work they have done. We need to see the problem of employment alongside other forms of social deprivation and poverty and to tackle it in the wider context of the creation of wealth as a whole.

We need to see the limitation of a reaction which does not go beyond more acts of individual charity. But we must develop the philosophy of charity: if I help the unemployed and the poor it does not mean I am performing an act of charity. If I help others it means I help myself, for in this modern world of the nuclear age no one lives on an island or in isolation. If you are happy, I am happy; if you are unemployed I am unemployed. Your frustration and success are my frustration and success. If you are poor and hungry and oppressed I am poor and hungry and oppressed. Our common humanity in the age of mass communication forces us to face the truth that we cannot be free until the whole world is free with us. Our Christian faith confirms this value in the doctrine of the universal Fatherhood of God. We are all brothers and sisters in the worldwide family of man.

We have to seek solutions to our problems together. We, as Christian believers, believe that we are in a situation of hope and people can change the circumstances in which they find themselves. The Christian gospel does not promise easy success and we do not wish to underestimate the problems of overcoming unemployment. But the possibility of renewal, new life and victory held out to us through the resurrection of Jesus does give us encouragement in the struggle for a better future.

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C02	24	115	45	288	60	577	25	1,154	50
C02H	30	119	65	299	15	598	35	1,196	75
C03	36	124	05	310	10	620	25	1,240	50
C03M	37	130	55	326	45	652	90	1,305	85
C04	48	141	35	353	40	706	85	1,413	70
C05	60	154	15	385	35	770	75	1,541	50
C05M	61	167	25	418	15	836	35	1,672	75
C06	72	183	50	458	80	917	65	1,835	35
C07	84	203	05	507	70	1,015	40	2,030	85
C07H	90	213	60	534	05	1,068	10	2,136	25
C08	96	224	70	561	75	1,123	55	2,247	15
C09	108	248	65	621	60	1,243	25	2,486	50
C10	120	275	10	687	80	1,375	65	2,751	30

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Justice to the People

One of the biggest problems, that the underprivileged section of our society, who live in the rural areas, face, is the problem of indebtedness. Many of them are born in debt, they die in debt, and the debt is passed on to their children. In the latter half of 1979, CASA decided that it was going to enter the 1980s with concrete projects which would help organise the poorer sections of our society around vital socio-economic issues. It was felt that one of the most vital issues around which the rural poor could be organized, around the issue of rural indebtedness.

On the 12th of December, 1979, the Governor of the State of Tamilnadu, promulgated an Ordinance, No. 24 of 1979 Tamilnadu Debt Relief Act 1976 (President's Act 31 of 1976). Under this Act, all persons living in the rural areas, and whose yearly income was less than Rs. 2,400 could seek debt relief. Under this Act the Tahsildar was to conduct an enquiry, with a view to accord early relief to debtors. This Ordinance simplified the procedure, whereby a debtor could secure relief. It required the debtor to file an affidavit before the Tahsildar to the effect, that the annual income of the debtor is less than Rs. 2,400. If the Thasildar was satisfied he could pass an order releasing the pledged/mortgaged property. A time limit had been placed under the Ordinance, and it was one month from the date of promulgation of the Ordinance, i.e. the 13th of December, 1979. The Tahsildar however had been given the discretionary power to extend the life of the benefits accruing from the Ordinance for a further period of one month.

The Ordinance also stated that if a debtor had not made an application in accordance with the provisions of the Ordinance, and within the stipulated time period, the debtor would not be eligible to secure relief under the Act.

On the face of it, the Ordinance seemed magnificent. But a deeper perusal of the contents of the Ordinance showed, that in reality it would be very difficult for a debtor, to actually get his debts wiped out. He would have to be fairly knowledgeable, have to fill a lot of forms up, and go through a great deal of red tapism with the petty government bureaucracy, before he could get his debts wiped off. In actual fact, the Ordinance was a mere election gimmick of the then A.I.A.D.M.K. party government in Tamilnadu. The elections to Parliament, were scheduled to take place in the first week of January, 1980, and the then government of Tamilnadu felt that it would gain cheap popularity by getting the Ordinance promulgated. It knew very well that left unorganised to themselves, the people would not be able to benefit from the Ordinance.

CASA however felt, that political gimmickry apart, positive gain could come of the Ordinance, if the people were organised through a social action movement, which would enable them to take advantage of the Benefits accruing from the Ordinance, in an organised manner.

CASA initially decided to launch movement, in the Tiruchi and Thanjavur districts of Tamilnadu only, at that time was short, and there already existed in those areas a great number of voluntary agencies operating at the grass roots level, and through which CASA could work.

It decided to reach the debtors at the village level in these two districts of Tamilnadu, through a mass communication campaign of leafleting, putting up posters, and the holding of public meetings. The aim of young volunteers was secured in launching this social action campaign. The volunteers were suitably briefed with regards to the provisions of the Ordinance, and they immediately went into action.

The biggest problem that our volunteers faced, was that they were immediately threatened by the money-lenders, but they felt that threats apart they would dauntlessly continue with the campaign. They managed to secure the support of the local populous, and thus widen their base of power. The next major problem our volunteers faced, was that the concerned local government bureaucracy pretended to be absolutely ignorant of the Ordinance. Most of them were bought off by the money-lenders, while some of them came originally from such a class background that their interests were linked up with the money-lenders. At the very outset of the campaign the necessary forms that had to be filled in were not available. CASA decided to print these forms and distribute them to the debtor. The people were also advised as to how to fill up these forms, and they started getting their debts written off. In some cases the local government offices were besieged to such an extent by the people demanding forms, as a direct result of our propaganda campaign, that the concerned government officers, were forced to ask CASA to supply them with debt relief application forms which they could then in turn give to the people.

CASA also launched a campaign in Madras city the capital of Tamilnadu state, petitioning the Governor to extend the life of the Ordinance. As a result of the mass petition campaign a Bill was passed in the Tamilnadu Assembly extending the life of the Ordinance till the 12th of June, 1980. As a result of the extension of the benefits of the Tamilnadu Debt Relief Act, and because of its initial successes in the Tiruchi and Thanjavur districts of Tamilnadu, CASA, has decided to extend its 'Justice to the People' campaign to now cover the entire state of Tamilnadu.

It is expected by CASA, that it should now be possible to enable 1,20,000 debtors to secure debt relief. The cost of the campaign, it is estimated, will be Rs. 10 lakhs and if we put the average debt per person which has been wiped off, to be Rs. 100, then the total debt wiped out, as a result of the campaign would be to the tune of Rs. 120 crores.

On the 6th of June, 1980 the campaign will come to an end, but it will not be the end of this project, it will only be the end of a phase. The campaign has already

roused the mass-enthusiasm of the people, to fight for their own cause of social justice it has also already created numerous grass roots institutions of countervailing power. On the basis of the spontaneously created institutions of countervailing power, CASA hopes to organise the landless labourers and share croppers around the Agricultural Labour Minimum Wages Act, in June 1980, when there will be a maximum demand for labour in field operations, as crops will be planted. This in turn will be followed by organising people around the Share Croppers Fair Rent Act, when the time comes for harvesting the crops. At present share croppers are giving fifty per cent of their produce to landlords, whereas according to the law, they are required to give only twenty per cent of the produce. By following up the Debt Relief Act, with organizing people around the Agricultural Labour Minimum Wages Act, and the Share Croppers Fair Rent Act, CASA will enable the people, to also economically raise their standard of living through organization. People will be economically better off as they will be getting more money for wages and a greater share of the crop produced.

The basic content of CASA's social action oriented income generating projects, will be of such a nature, that nothing will be given to the people in the form of cash or kind. The only expenses incurred, in such

projects will be the finances involved in organizing people and disseminating information.

This basic thrust of CASA, will have far reaching consequences for our society. We in India have opted for the democratic road to socialism. That essentially means bringing about socialism through parliamentary legislation. Ever since we became independent successive governments in India, have passed numerous legislations, promoting social justice. Unfortunately, these legislations have remained largely on the statute books, as they require the people to be effectively organised if they are to really get the benefits, which accrue from such legislations. Political parties cannot take up this sort of mass mobilization work as it would amount to the whole campaign being shattered on the rocks of partisan politics. Only voluntary agencies can do it. Unfortunately, in the past no voluntary agency has organised the people at such a mass level and for promoting social justice, through a non-partisan social action oriented peoples participatory democratic movement. The only way that Democratic Socialism can be established in India, is when people are organised in such a manner by voluntary agencies, that they can grasp the benefits accruing from social justice promoting parliamentary legislations. This project of ours, will have far reaching consequences for the theory and practice of democratic socialism.

(Courtesy : CASA)

R.S.S. In North Eastern States

Every morning at 6 a.m. an assorted group of people dressed in Khaki shorts and half-sleeved shirts carrying truncheons turn up for drill at a public playground on the bank of Brahmaputra in Machkhowa, the business centre of Gauhati. The leader of the group carries a flag—a triangular piece of red cloth tied to a mast. The group falls in line as its leader plants the flag in the ground. For the next two hours, this group faces the flag and hops and bends strains and stretches to the commands of its instructor, a partly middle-aged man. The proceedings end with a prayer—a vow to *defend the Hindu religion, the Hindu rashtra to the last heartbeat.* It is sung in chorus, ‘Oh ! motherland so affectionate to our sons, we salute thee always. Oh ! Hindu land. We have grown up so happily in you. Oh ! merciful sacred land, let our bodies perish for you’, run the lines of the prayer.

Such prayers can now be heard every morning not only in different localities of Gauhati but almost in every major town and city in the Brahmaputra valley. The RSS, which had just four units, one each in Gauhati, Dibrugarh, Silchar and Shillong in 1948 now has about 100 branches in the Brahmaputra valley alone, and has been adding on an average of some 25 branches every year since 1978. Till the Janata party came to power in 1977, the RSS kept a low profile all over the Northeast region, including Assam. ‘They would not even invite the press to the various Jamborees and the camps they organised’, recalls a veteran journalist who has been tracking the Assam scene for over two decades.

With the coming to power of the Janata Party in 1977, the RSS came into the open by holding a series of

training camps, expanding its shakhas, and launching extensive campaigns to popularise its ideas and dreams. And, more significantly, it started taking the Press into its confidence. For instance, it made public a project it had started years ago in Arunachal Pradesh in which it had been a closely guarded secret till then. Called the Social Experiment in Inter-state Living (SEIL), the project is meticulously planned to effectively indoctrinate people into the RSS ideology. The scheme is simple. Under the project, the RSS picks up small children aged between four and five years from poor families. The children are sent to Rajasthan, Madhya Pradesh or other states where the RSS has a significant following and are placed in the care of various families where they are educated and cared for. This way after they have come of age and been sufficiently indoctrinated they are transplanted in to their original environment. Arunachal has been picked up for the experiment for the simple reason that it is one tribal belt in the North-East where the Christian penetration is insignificant.

At the first hint of simmering discontent and long before the Assam agitation acquired a definite shape, the RSS chief Balasaheb Deoras decided that a visit to Assam was necessary to boost RSS activities there. He toured Assam extensively in March 1979. An interesting fact is that during this tour, he chose Nalbari, a small town some 125 kms south of Gauhati, as his base. It was here that he stayed with the father of Hiranya Bhattacharya, a DIG of the BSF who for his involvement in the Assam agitation had to be shifted to an innocuous post at a later stage. More important

(Continued on page 9)

Letters to the Editor

Sir,

This letter is in response to Bishop C. S. Sundaresan's article 'Spiritual Training for Pastors' in June 1980 issue of *The South India Churchman*. Bishop's concern for the improvement of the theological education and ministerial training and the indigenisation of the life of the church in India should be appreciated. However, it seems that the article expresses many tendencies in the direction of syncretism and dilution of Christian faith.

There is no doubt that Yoga can be used as a discipline that keeps your mind and body fit and healthy. This is used by many people as a technique of exercise and relaxation both in the East and the West. The last stage of Ashtanga Yoga, Samadhi, and the deep relaxation that is possible in that stage have been studied under experimental conditions and have proved to be of much value in training people to relax. The brain wave (EEG) of people in a condition of samadhi is found to be that of Alpha rhythm, which is characteristic of a state of extreme relaxation (Colemann, *Abnormal Psychology and Modern Life*, III edition, p. 661, 662). Now, through bio-feed back, scientists are training people to maintain this condition under stressful situations.

Bishop's article raises certain questions which must be dealt with in detail.

Is it justified to refer to an inner state of mind or subjective state of relaxation and calmness the experience of God or communion with Christ?

Is it not an affront to God's transcendence to reduce him to one's subjective experience and to assume that we could grasp Him or even participate in the divine life by training ourselves in a 'scientific discipline' such as Yoga. Christian prayer is not transcendental meditation to merge with the Ultimate Reality of which all human beings are supposed to be a part. It is total availability to God and his mission. It is an attitude of obedience and openness to the history of God and the mission of Christ.

Even though the Bishop is critical of revival meetings, it seems that both the revival meetings and the Yoga seek to influence people through the creation of a subjective state of mind which is often mistaken for 'religious experience' or 'Christian experience'.

It is very doubtful whether committed Eastern religious scholars will appreciate the Bishop's attitude to Yoga as a 'Scientific discipline that can be used in any religion'. There is a religious and philosophical setting that gave birth to the discipline of Yoga. Yogic exercises assume religious significance in a particular world view which is radically different from the Christian world view. To take Yoga out of its religious and philosophical context is not doing full justice to this discipline.

It seems that the bishop is representing an essentially privatized and spiritualistic religious view which finds God salvation in tranquilizing mysticism. Bishop

Sundaresan tries to bring out the mystical elements some of the statements of St. Paul and St. John. It is doubtful whether those statements in their context would lend themselves to mystical interpretation. Increasing number of biblical scholars are today questioning the Hellenizing and mystical character of the gospel of John. Historically mediated love is the touch stone both in the gospel of John and the epistles of John to verify whether you have known God or not. 'abide in Christ'. To know God is equivalent to coming actively to grips with God's concrete demands and actions. Knowing God is being involved in invitations, commands, judgement. He who loves his neighbour knows God. Love for St. John, is not mere spirits aspiration towards the divine. It is a historical course of action which has to do with our relations with actual human beings. 'But if anyone has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him' (I John 3 : 17-18).

We have to say goodbye to the Western speculative academic theology and Eastern mystical contemplation which presuppose that there is an essence of God which we can know through philosophical speculation merely by our own power of reason. What we need today is a truly biblical theology that speak to the existential situation of man.

The Bible clearly affirms that God discloses his presence for man but remains inaccessible to his sight. God stands close to, but not within the grasp of man. Man, communion with God cannot mean the possibility of exercising at will, his own power against the divine power. Man receives sufficient knowledge of God when he hears the word which is bidden to obey in his daily life. Diviners and mystics search for God and believe that they can find him. They depend on some institutional or technical mode of God's presence. But the men of faith in the Bible were the bearers of unexpected and generally disruptive call. They did not initiate it, they responded.

I do not think that indigenisation of Christianity means an imitation of some of the practices in Hinduism or the adoption of some of the ritual or cultic practices. These are rather superficial and do not touch the depths of Hindu or Christian religious life. In the present socio-economic situation of India, both Hinduism and Christianity must be brought under the judgement of Christ. The Christian church should radically commit itself for the liberation of the oppressed and dehumanized masses of people in India and in process, it could become a leaven that transforms Hinduism and the ethos of India.

THOMAS JOHN M.A., M.I.

Union Christian College,
Alwaye-2
Kerala.
4-8-'80

News from the Dioceses

TIRUNELVELI DIOCESE

Bicentenary of the Tirunelveli Church 1780-1980

'Faster, Higher, Stronger' is the motto of the Olympic games. 'Grow and Increase in Peace, Purity and Love' was the motto of the Tirunelveli Church during its Bicentenary Celebrations, 7-13 July, 1980. A huge pandal (240' x 125') was put up on the Campus of the Bishop Sargent Teacher Training Institute, Palayamkottai, adjoining the Holy Trinity Cathedral. The previous day colourful Bicentenary flags were hoisted in all the churches throughout the Diocese.

Fifteen Bishops were present as special guests during the week-long celebrations. Their presence and messages inspired one and all. The Bicentenary Exhibition in the same campus was an added attraction. The life, fitness and creative talents of the Tirunelveli Church came out very well in the exhibits.

About 500 souls were added to the Church on 9th July, when they were all baptized at Tamparaparni river. The 10th of July was the most important day of the festival. At the main Thanksgiving service that day, Bishop Stephen Neill preached on the text Psalm 46 : 4. He highlighted the tremendous growth of the Tirunelveli church under the headings of the Jubilee years of 1830, 1880, 1930, 1980 and challenged the huge Congregation of their role for the future and for the Church of the year A.D. 2030.

The Hon'ble Minister of the Government of India Mr. C. M. Stephen was the Chief guest at the public meeting that day. 'It is not a time for speech-making. Rather it is a time for thanksgiving and fresh dedication of ourselves to God' he said. His message on the role of the Church in New India was very impressive. He released the Bicentenary History Book and the Bicentenary Commemoration Souvenir.

The Moderator of the Church of South India Bishop Solomon Duraisawmy gave very inspiring messages and speeches during the celebrations. An ordination service was held at the pandal on 12th July.

'One day in the life of missionaries' and other cultural programmes attracted huge gatherings during the week.

'The Lord hath done great things for us; wherefore we are glad.'

R. JOSEPH.

MADRAS DIOCESE

Women's Board Convener's Report

Praising and thanking God for all His mercies and guidance which enabled us to continue our work for His Glory. I would like to extend my appreciation and gratitude to all the churches for their willing co-operation and support.

The theme chosen for the Women's Work Sunday i.e., 'Called to change and committed to serve', the same theme selected by the Asian Christian Women's Conference held at Japan in 1978.

St. Paul in his exhortation to the Romans in the 12th Chapter refers to the service of God and our neighbours, linked as a common responsibility and never lagging in enthusiasm. St. Paul continues that only with a changed attitude towards God, man and one-self,

can we achieve that goal. So we require a changed heart to bring changes in the world.

Old Testament prophets, specially Isaiah describes how a changed world should be ruled by peace and love. Jesus when speaking about his mission to the world in Luke 4:18 emphasises the changes i.e. liberation from all barriers.

The world is changing in all its dimensions and how are we Christians changing to meet the new situation? We talk about relevant theology but do we practice it? Are we changed ethically socially and economically?

There is a good saying 'we are never the same for two minutes and still we never change one bit from what we are!' We are called to change the world, to bring His Kingdom on earth as it is in Heaven.

As you are aware one of the aims of our Women's fellowship is to serve the underprivileged—particularly women, and promote social justice. For this purpose the Board of women's work has appointed six full-time Diocesan Women workers posted in the rural centres, Mathuranthagam, Nagari, Arakonam, Solinghur, Kanchipuram and Ikkadu. They are responsible for the villages allotted to them in these areas. They preach the gospel to women folk, most of them uneducated, and train them to be useful citizens, through social education and Vocational training for self-employment. These schemes are open to all poor women, regardless of caste and creed. The Women's Board prescribe a regular syllabus book for the women workers to follow every year as regards Biblical teachings, personal hygiene, child care, nutrition etc. The self-employment schemes are flexible and need based.

God willing we hope to start our new project 'Martha Canteen' in a month's time and this will give us an opportunity to train poor girls in the city also to take up new avenues of service and employment. The building is about to be completed and funds are required for equipping the kitchen, training of personnel and other working expenses. In this connection I would like to thank the Madras Diocesan Drama Guild, its actors and Director Rev. E. Soundararajan for the play 'Jumbulingam' staged on 1st and 2nd February'80 on behalf of the Women's Board. We are grateful for all the well wishers and donors who enabled us to raise about Rs. 3,000 net apart from its contribution to evangelism. Considering that it is not often that such plays end up with a deficit, this is an appreciable gain indeed.

We are thankful to God for enabling one of our women workers, Miss Chandra Yesurathnam, to visit Australia on an exchange programme for three months. She was immensely benefited by attending church programmes, Day camps and participating in programmes for women and children. Her visit to the natives of Australian Islands were also useful. We are grateful to those who extended their hospitality during her stay there. Through the assistance of the Diocese we were also able to send another worker Miss Ida Swamidoss to Singapore for three weeks. So also this year we were able to send Miss Mercy Leelabai to Arasaradi for Theological studies.

One of our Diocesan Women Workers Sr. Angella Ponniah's service has been lent to Monahan Girls'

School to help the girls in the hostel as well as to visit various women's fellowship in the city and serve as a link between the villages she has so ably been serving and the city fellowships. This is done also to enable her to get the medical attention she needs at present. Your earnest prayers are solicited for these women workers.

It is due to some of our city churches that we are able to support a few Bible women who assist our Diocesan Women Workers in their programmes. We are also thankful to the Bishop, our President Mrs. Clara Clarke, Officers of the Diocese and Board, Area Chairmen and members of the Board for all their help and co-operation in furthering this ministry. The work indeed is challenging and the more we do we find the need all the greater. So more and more dedicated personnel and funds to support them and their work are needed, as what we have so far raised through Women's work Sunday collection is not even adequate to pay meagre salaries for the existing workers. Therefore may we appeal to you for your continued and even more generous support.

With our gratitude and prayers.

Yours in Christ,
JASMINE BALRAJ

DEDICATION OF ST. PAUL'S CHURCH EXTENSION

St. Paul's Church of South India in Vepery, Madras celebrated the Dedication of the EXTENSION to their Church building on Sunday the 10th August 1980.

St. Paul's is one of the old churches in Madras city and the oldest built by the Society For the Propagation of the Gospel (SPG) for the local converts to Christianity in the city during the time of East India Company period say mid 18th Century.

Vepery was the concentrated centre for Christian Mission in the 18th Century and in 1750 the SPCK Missionary Philip Fabricius had a church here. The following missionaries, mostly German, who worked in Madras, Vepery under the auspices of the SPCK are B. Schultz 1728-43 ; J. Philip Fabricius 1742-1791 (buried in Vepery); G.W. Gericke 1788-1803 (buried in Vepery); C.W. Paezold 1793-1802 ; 1804-1817; E.A.G. Faleke 1822-24 ; John Peter Rottler 1803-1836 (One of the Streets in Vepery is called after his name)

It was during the ministry of Dr. Rottler the last named, a new Gothic Church was built in Vepery from the design of John Law, an Anglo-Indian. This church, named St. Matthias' Church, Vepery was opened for worship services in English, Portuguese and Tamil. The Government Chaplains (The East India Company) continued to serve the growing Christian Community. In 1845 there came a problem of White and Black ; Foreigner and Natives ; Master and Servant and hence the necessity arose for the construction of St. Paul's Church mainly for Tamil Speaking people. In 1858, St. Paul's Church in its Gothic Style, was consecrated for worship in the presence of Lord Harris, Governor of Madras by Bishop Dealy of Madras. The Church grew by leaps and bounds through these many years by the efforts of missionaries and Indian Pastors. The year 1980 was a great landmark in the history of Christian Church in Madras. The Extension to St. Paul's Church is a memorable event remembering those who built the old Church for the cause of Gospel of Jesus Christ. The Right Reverend Sundar Clarke, Bishop in Madras, Church of South India dedicated the Church Extension on the 10th August 1980 at 7-30 a.m. for the glory of God assisted by the Reverend George

Karunakaran, Priest-in-charge of the Church. The priests who served the congregation in the past also present. The extension denotes the expansion of the congregation by its varied Socio and Religious activities.

REVD. GEORGE KARUNAKARAN
Area Chairman, Madras No.

VELLORE DIOCESE

Meditation Meetings

From July 20th to 25th 1980.

at

C.S.I. Central Church, Vellore

We wanted to organise a course on Meditation at Central Church. When this idea was expressed to the Bishop in Vellore he gladly welcomed and approved it. I placed this idea before our Pastorate Committee and we all unanimously decided to organise the same course on meditation. This was conducted by Revd. B. C. S. SUNDARESAN, Director, Deeper Inner Ministry, C.S.I. Synod. About 50 members participated in the course. The Bishop tried to teach, demonstrate and train the participants on the importance of meditation and living deeply in Christ. The personal experience of Jesus Christ as Lord and Saviour. We were taught a few asanas (postures), breathing disciplines which are necessary for deep prolonged periods of meditation. These were found very vital for devotion and meditation.

This is a course specially prepared for people who are retired and others who are keen to live deeper in Christ through constant prayer and meditation.

Some of the points of the teaching and training can be briefly summarised as follows :

- (1) What is Meditation ?
- (2) Why Meditation ? What is its place in the devotional life as for growing in Christ.
- (3) Some of the meditation movements both in East and West.
- (4) The goals of Meditation :—

The goals of meditation were highlighted for the benefit of the participants such as (a) Loving God with the allness of heart, soul, mind and strength. (b) Manifestation of the image of God—the formation of Christ in every being. (c) Abiding in Christ and Christ in us. (d) Proclaiming the gospel and making disciples of all nations for the kingdom of God on earth.

The Prerequisites for Meditation :—

are loving God with the allness of one's heart, soul, mind and strength,—and loving the neighbour as one's self, faith in the Lord Jesus, and repentance,—all working together.

The tools for Meditation :—

are the Bible, Church, Sacraments and the body with its breathing and senses, the mind, the spirit and sound. All these must be properly used in meditation for living and growing in Christ.

The procedure of the meditation 'Being in the worship services, remembrance of the name of Christ' and the events of His life and entering them in a realistic manner.

There were prayers and meditations and (suitable lyrics) and practise of breathing and other disciplines helping meditation.

Each session was well planned and was beneficial and enjoyable to the participants, leading, aiding and inspiring them to deep and fruitful meditation. It was a course of six days including the Sunday morning service being the first day, and evening sessions on the other days, convenient for the congregation.

Hitherto this ministry was engaged in giving 7 day seminars to the Presbyters and church leaders in the Dioceses and institutions. But this course on meditation has been planned to go into the congregation to serve its members who are eager for prayer and meditation for growing in Christ, living in Him and serving Him.

The participants wanted us to organise the same on a larger scale. Most of them expressed that they gained new insights, very useful for personal life. One of the members said that he understood the value of the gift of 'breath'. Another member said that this ministry can be very effective to reach the non-Christians and for them to understand, to appreciate the Gospel of Christ and come to Him.

We are very thankful to the C.S.I. Synod for providing this ministry, and to Bishop Sundaresan for leading us in meditation, in a fresh manner in spirit and in depth.

(Rev. MAHIMAI RUFUS)

Presbyter-in-charge,
Central Church,
Diocese of Vellore.

VELLORE
August 5th, 1980.

TIRUCHI-TANJAVUR DIOCESE

Bishop Heber College : Tiruchirapalli-620 017.

Heber Institute of Social Work

Inaugural Function

The inaugural function of the 'Heber Institute of Social Work' was held at Bishop Heber College with large attendance of guests, staff and students. The function was presided over by the Most Rev. Solomon Doraisawmy, Moderator, Church of South India. The function started with prayer by the Rev. Dr. R. Paulraj, Rector of the College. Prof. D. Swamiraj, Principal, Bishop Heber College, welcomed the gathering and gave a brief account of the genesis of the Heber Institute of Social Work. He introduced the two faculty members of the Heber Institute Prof. J. Visuvadhas Jeyasingh and Miss Fatima Chinnappa and wished them all success in their new venture of being pioneer teachers of the Institute. The Most Rev. Solomon Doraisawmy then delivered the inaugural address. In his inaugural speech he noted that the Heber Institute of Social Work is going to be part and parcel of the College and with the collaboration and co-operation of the NSS and CSS wings of the College it is going to bring about the unfulfilled vision of breaking down the multiracial, multisocial and multilingualistic structures that hinder the progress of our society. He also suggested the starting of a research cell under each department of the College.

Mrs. Christina Doraisawmy, Liaison Officer, CSI Council for Child Care, Tiruchi-Tanjavur Diocese, in her message said that the social workers must carry the light of love, truth, and justice to the downtrodden. She then lighted the kuthuvilakku to mark the beginning of service by the Institute. The lighting ceremony was very symbolic as Mrs. Christina Doraisawmy pronounced the words of dedication, love and commitment of the Social workers while lighting the lamp.

Miss Fatima Chinnappa, Assistant Professor of Social Work read the messages of greetings received on the occasion of the inauguration of the Institute. The vote of thanks was proposed by Prof. J. Visuvadhas Jeyasingh and the function came to an end with the singing of the National Anthem and benediction.

D. SWAMIRAJ,
Principal,
Bishop Heber College,
Tiruchirapalli.

JAFFNA DIOCESE

Daniel Poor Library

A valuable addition was made to the Campus of Jaffna College, Vaddukoddai with completion of a new modern library named after the pioneer American Missionary to Jaffna and Madurai the Rev. Dr. Daniel Poor. The library has been completed at a cost of about 9 Lakhs of Sri Lanka rupees. The library was dedicated by the Bishop of the Diocese the Rt. Rev. D. J. Ambalavanar on Saturday the 31st of May, 1980 and it was ceremonially declared open by Padma Shri Chandran D. S. Devanesen, Principal Emeritus of Madras Christian College and former Vice-Chancellor of the North Eastern Hill University.

It is significant that this pioneer Missionary who arrived in Jaffna in 1816 and later founded the Madurai Mission in 1836 is commemorated by large library buildings both at Jaffna College and the American College, Madurai. Dr. Poor was the first Principal of the Batticotta Seminary—the predecessor to Jaffna College. He was principal from 1823 to 1835. He was also the first Editor of the *Morning Star*, founded in 1841, the second Newspaper in Sri Lanka and the first Tamil Newspaper in the whole Tamil world.

It may be recollected that it was Dr. Daniel Poor's crossing the Palk Strait from Jaffna to found the Madurai Mission that resulted in the Church in Jaffna being closely linked to the Churches in South India for the last 150 years. Dr. Poor is responsible for the fact that the Jaffna Diocese is part of the Church of South India though he could have little imagined in the first part of the last century what was to happen in 1947. This relationship however, would have been very much a fulfilment of his heart's desire.

THE RT. REV. D. J. AMBALAVANAR,
Bishop in Jaffna Diocese

Book Review—(Continued from page 18)

a complacency. It is true statistically speaking what she achieves is little or even negligible. But Muggeridge explains, 'Christianity is not a statistical view of life. There should be more joy in heaven over one sinner who repents than over all the hosts of the just is an anti-statistical proposition. Likewise the work of the Missionaries of Charity.'

It is difficult for all Christians to become Theologians or become great scholars of Bible. However a Christian would like to be one in his own situation. How to be one in this multi-religious community in India? How would Christ be now in India and what would be his conduct and relationship with others? Mother Teresa in her life and work answers these questions and certainly Christ would be doing what she is doing now. To know Mother Teresa is to know Christ.

E. D. DEVADASON.

BOOK REVIEW

MOTHER TERESA

Her People and Her Work : by Desmond Doig and
Something Beautiful for God : by Malcolm Muggeridge.

Those who are sceptical of the miracles of Christ such as the feeding of the five thousand with five loaves and two fishes will have to only read the life of Mother Teresa to be convinced that miracles still take place and how she is able to feed, clothe and shelter thousands, nay, lakhs of people with her love and care and devotion for them without almost any material resource of her own.

Born in 1910, she became the Principal of Loreto School in Darjeeling catering to the rich and the affluent ; but walked out of it in January 1948 to live outside the cloister and to work in the Calcutta slums as an Indian citizen.

Malcolm Muggeridge in his book explains, 'To choose, as Mother Teresa did, to live in the slums of Calcutta, amidst all the dirt and disease and misery, signified a spirit so indomitable, a faith so intractable, a love so abounding, that I felt abashed'.

She was fortunate to have inspired 12 equally gifted and talented people mostly from among her old pupils to join her in the mission. With so much of concentrated talents and devotion, no wonder her work spread like flame throughout the world in a short while.

She believed not only for herself but also for the other Sisters of Charity, in absolute poverty, devotion and humility. She wanted them to give up everything that would be a hindrance to such dedication. For instance, when Sister Andreas got a gold medal for her M.B.B.S., examination and informed her of it, Mother Teresa immediately advised her, ' You do not need it ; it is meaningless ; you are not going into practice ; you won't write M.B.B.S. (Gold medallist) after your name ; you will be working among the poor and of what use will your gold medal be to them ? ' Accordingly, Sister Andreas surrendered the medal. This is how Mother Teresa surrendered herself with a group of devoted and dedicated people to accept all the three absolutes prescribed by Mother Teresa.

Mother Teresa's portrait is of one who is spiritually powerful and yet very humane. For example, when the *Statesman* by an inspired story was able to raise Rs. 7,000 and offered it to Mother Teresa to use it to help a family of one girl and two boys, Mother Teresa immediately suggested that Rs. 5,000 be put into a bank as the girl's dowry and the rest be used to help the children. She explained that if the girl was to look forward to a happy normal life, she should have dowry and she explained to the *Statesman's* Writer how necessary dowry was to girls ; without one she might never find a husband and perhaps be driven to prostitution and on to the streets. How human was of her to think of the dowry to be provided for the girl instead of giving a sermon on the evil of dowry. Similarly how she arranges to provide for wetting of the lips with water from the sacred Ganges to devout Hindus before their death by a Brother belonging to the Order so that they could die in peace and comfort according to their own beliefs. She does not seek to sermonise whether it is right or wrong, because she knows what the dying man needed was to help him to make peace with God and to die with a comfortable thought.

It is explained that Mother Teresa in running a institution makes rules and breaks rules and that is her strength. Men are not made for rules, but the rules are made for men and that is how it was to be applied. She knows it. Her faith and commitment to the poor people knew no bounds. She recognised that it is the poor people who keep interceding the whole time for the whole of mankind. According to her by accepting suffering, the poor people intercede for others. Mother Teresa however always needed to draw strength from her source of inspiration, namely, the Eucharist. According to her, ' If we can see Jesus in the appearance of bread, we can see Him in the broken bodies of the poor '.

When Mother Teresa made a representation to Mr. Morarji Desai when he was the Prime Minister about her not being allowed to go to Arunachal Pradesh, he countered her by asking her to delink her religion from her service, little realising how she needed the source of strength to continue in her work. On the other hand, the Prime Minister Indira Gandhi always recognised the importance of such work and as Prime Minister she used to phone up the Mother Superior in New Delhi that she had a lot of vegetables in her own garden and she would send them on if they would be useful for her. In the Foreword Mrs. Indira Gandhi has given to the book under review, she has stated that Tagore wrote, ' There rest Thy feet where live the poorest and lowliest and lost. That is where Mother Teresa is to be found.....Service is her concern, her religion, her redemption.' The former is a reaction based on self-righteousness arising out of arrogance and orthodoxy, the latter out of graciousness nurtured by Nehru's tradition.

The book also illustrates how it is difficult for voluntary agencies to work with the aid of the Government. The Government gave Mother Teresa Rs. 33 a child in the Home for children and she accepted it. Before long she gave it up on the ground ' They insist that I spend 33 rupees on every child. But I spend only Rs. 17 on our children and there are so many of them. How can I spend 33 rupees on some and 17 rupees on others ? Who can work a thing like that ? '

It is not that Mother Teresa was without obstacles and difficulties at the early stages. The youngmen in the locality where she was working went to the local Congress Committee and complained that a foreign lady was converting the poor to Christianity. The Police Commissioner promised to look into it, but wanted to see things for himself. When he went, Mother Teresa was attending to a patient who had cancer or something and she was putting potassium permanganate on the sores from which maggots were coming out. The smell was terrible. When the group of youngmen gathered and demanded that the Mother should be pushed out, the Police Commissioner said, ' I have given my word that I will push this lady out and I will keep it. before I do, you must get your mothers and sisters to do the work she is doing. Only then I would exercise authority ' . They were all stunned and returned home.

Intellectuals may question the insignificant scale of the work of Mother Teresa compared with the need. It may even be suggested that by seeming to achieve more than she does, she may actually lull the authorities into

(Continued on p. 1)

[SEPTEMBER 1980]

AGE IS NOT OUR ONLY ASSET

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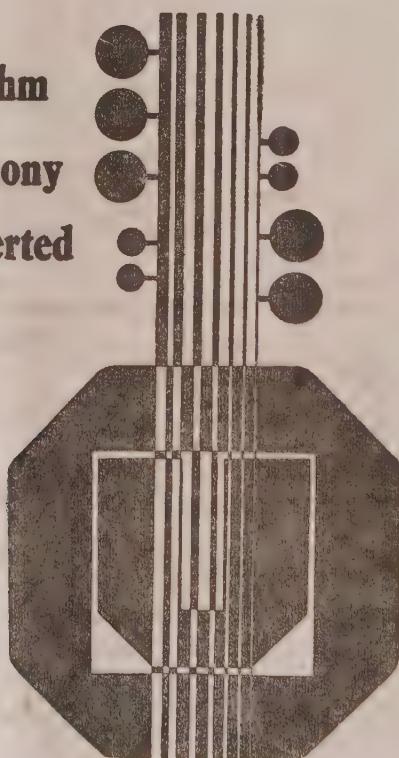
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and
harmony
need
concerted
effort

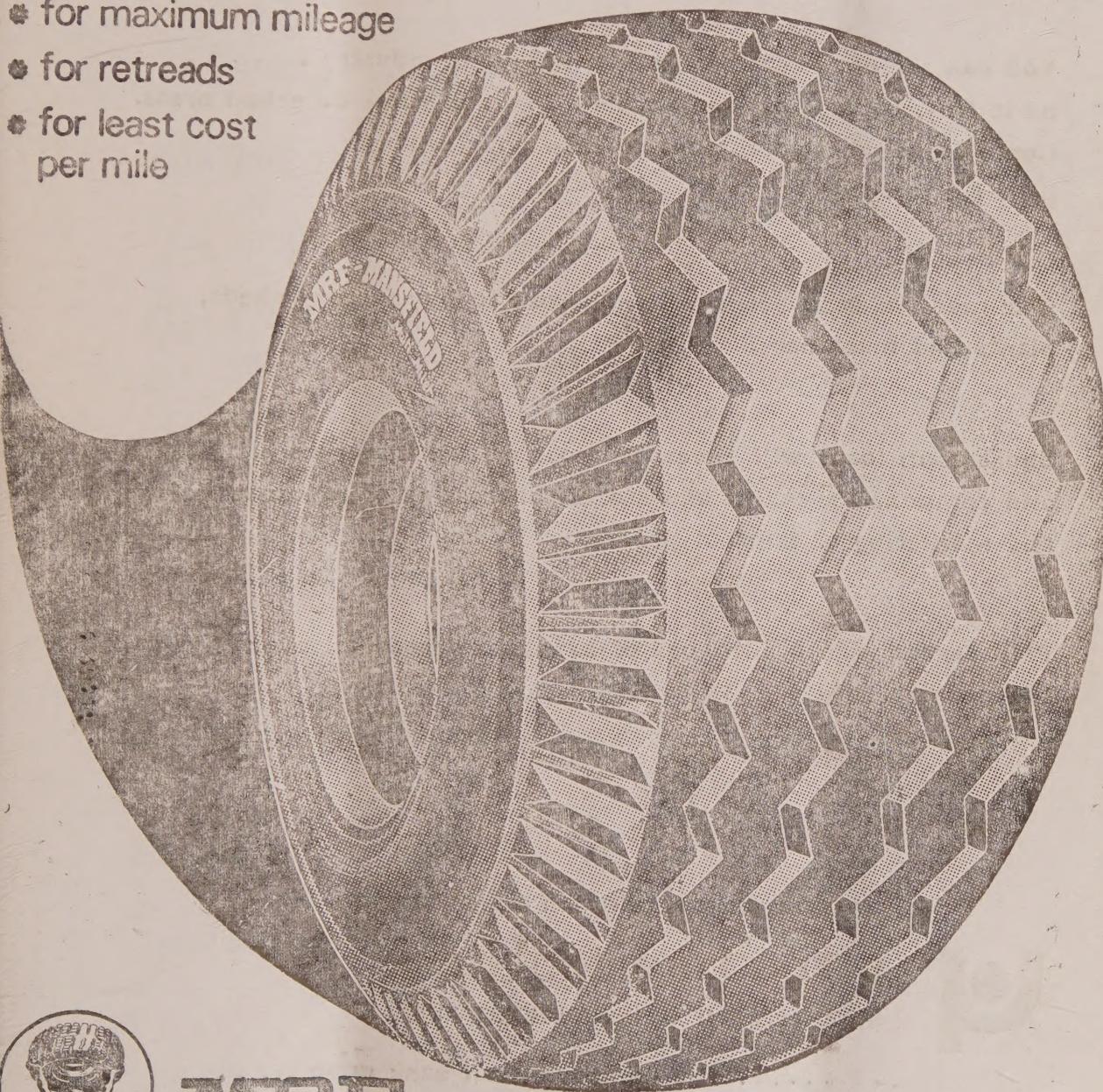


**United
Commercial Bank**
Helping people
to help themselves - profitably

MULTIMILER

the proven tyre

- for maximum mileage
- for retreads
- for least cost per mile



MRF

MAKERS OF MRF-MANSFIELD TYRES

LINTAS-MRF-93-2819

BIG HELP TO SMALL-SCALE INDUSTRIES

You can set up, expand or modernise your industry
be it tiny, cottage or small-scale in rural or urban areas.
Come to us with your plans to turn your dreams
into reality.

Our medium term loans will help you to buy factory sheds,
plants and machinery.

Short term loans will cover the cost of raw materials
and components, spares and stores, processing of raw materials
and marketing of finished products.

PNB serves with a net work of branches spread all over
the country.

FOR FURTHER DETAILS PLEASE CONTACT OUR NEAREST BRANCH



punjab national bank
(A GOVERNMENT OF INDIA UNDERTAKING)

. The name you can bank upon

Plan for your family

THE IOB WAY

IOB has schemes to suit every member of your family ;

FOR THE HOUSEWIFE :

*We offer our Monthly Income Deposit scheme
to help her balance her budget.*

FOR THE CHILDREN :

*We have Minors'-Savings,
Recurring & Fixed Deposit schemes
to give them the thrill of having their own account.
You can provide for their future by saving under our
Automatic Cumulative Wedding Deposit and
Education Deposit schemes.*

AND FOR YOUR RETIREMENT :

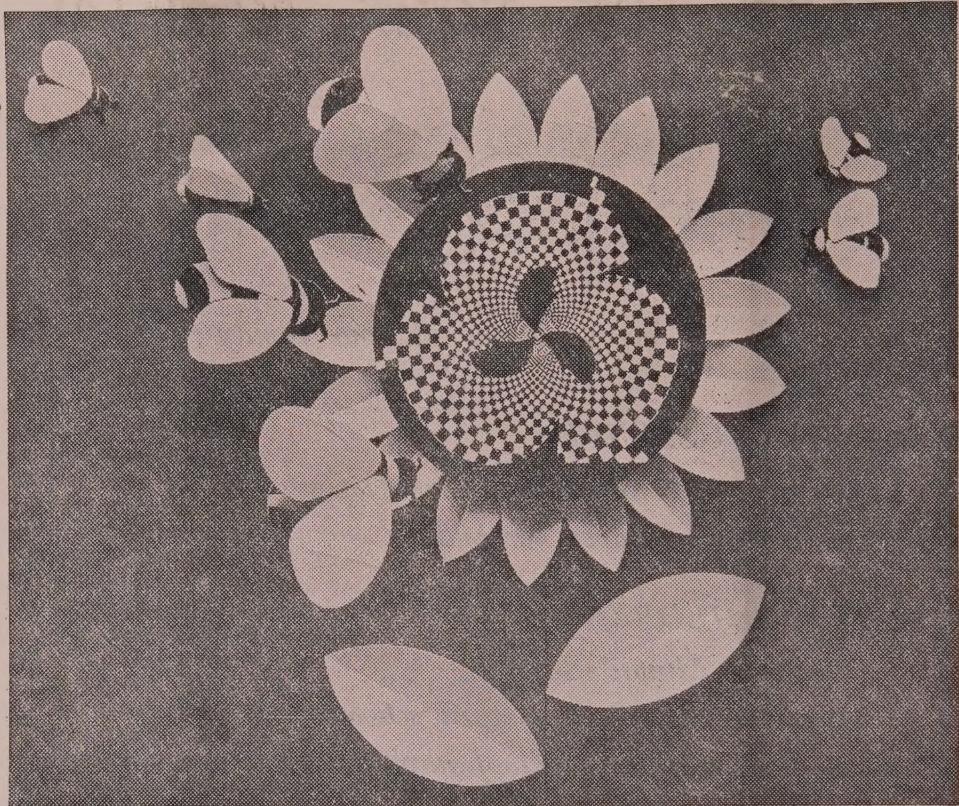
*An account under our Permanent Income Plan
which assures you a contented, care-free retired life.*

*For details on any of these and several other schemes offered by IOB,
please call at or write to your nearest branch.*

Spend only what you must today — Save the rest for another day.

Indian Overseas Bank

GOOD PEOPLE TO GROW WITH



Adding nearly 1000 new accounts every day proves we aren't just another bank!

Yes. We have been adding nearly 1000 new accounts every day for the last 10 years. That is, nearly 300,000 new accounts every year. And 3 million new accounts over the last 10 years.

Schemes that are unique

New customers have come to us primarily because we offer everything they expect from their banker. And they have stayed on, because we have provided schemes that meet

their needs. Schemes that are unique to Indian Bank—like the 'Save For Science' scheme and the 'Save For Your Own Home' scheme.

The connection that endures
The customers who have come, have stayed on and grown with

us. In fact it has been proved that over 62% of our accounts are long term deposits with a maturity of over 3 years, which means that the customer's connection with the Bank endures for three years or more.

Loyalty keeps us strong
With this kind of long term trust and customer loyalty that's ours today, we aren't just another bank. You'll discover that if you come along.



Indian Bank
(A Govt. of India Enterprise)

**Helps build
your fortune**

SAA/IB/1145